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ABSTRACT

California State Standard 5.4 is delineated as: Students understand the political, religious, social, and economic institutions that evolved in the colonial era. Understanding the historical contributions of religion and key elements of world religions is essential to a complete knowledge of America's civilization and to being a well educated person. Since religions have had such a great influence on the behavior of individuals and nations, a study about religions has a place in the curriculum. This model lesson focuses on the religious institutions and groups which developed with the founding of the 13 original colonies. The lesson discusses significance of topic ("Beginning the Topic"; "Developing the Topic"; "Culminating the Topic"); extended and correlated activities; resources for the sample topic; resources for other topics; Appendix IV-1--"A Model of Christian Charity"; Appendix IV-2--"Roger Williams Bloudy Tenets of Persecution, 1644"; Appendix IV-3--"Rhode Island Colonial Charter, 1663"; Appendix IV-4--"Trial of Anne Hutchison, Boston, 1637"; Appendix IV-5--"Mary Dyer, a Quaker in a Puritan Colony"; Appendix IV-6--"Frame of the Government of the Province of Pennsylvania in America, 1682"; Appendix IV-7--"Old Deluder Law, 1647"; Appendix IV-8--"Lord Baltimore's Instructions to Maryland Settlers, 1663"; Appendix IV-9--"Maryland Toleration Act, 1649"; and worksheet. The lesson also contains focus questions. (BT)

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CALIFORNIA History-Social Science Course Models

Institutions in the Colonial Era

Grade 5 Model Lesson for Standard 5.4

Edited by Dr. Michelle Zachlod

SO 034 335

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Institutions in the Colonial Era

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Unit IV

Institutions in the Colonial Era

Dr. Michelle G. Zachlod, editor, under the auspices of the California Department of Education.

5.4 Students understand the political, religious, social, and economic institutions that evolved in the colonial era, in terms of:

1. the influence of location and physical setting on the founding of the original 13 colonies, and identify on a map the locations of the colonies and of the American Indian nations already inhabiting these areas.

2. the major individuals and groups responsible for the founding of the various colonies and the reasons for their founding (e.g., John Smith, Virginia; Roger Williams, Rhode Island; William Penn, Pennsylvania; Lord Baltimore, Maryland; William Bradford, Plymouth; John Winthrop, Massachusetts).

3. the religious aspects of the earliest colonies (e.g., Puritanism in Massachusetts, Anglicanism in Virginia, Catholicism in Maryland, Quakerism in Pennsylvania).

4. the significance and leaders of the First Great Awakening, which
5. marked a shift in religious ideas, practices, and allegiances in the colonial period; the growth of religious toleration, and free exercise of religious tolerance and free excercise

6. how the British colonial period created the basis for the development
7. of political self-government and a free-market economic system and the differences between the British, Spanish, and French colonial systems.

8. the introduction of slavery into America, the responses of slave families to their condition, the ongoing struggle between proponents and opponents of slavery, and the gradual institutionalization of slavery in the South.

9. the early democratic ideas and practices that emerged during the colonial period, including the significance of representative assemblies and town meetings

Note: Elements 4 and 5 from the State Standards are not found here.

Sample topic addressing elements of Standard 4: Early European settlement of North America.
Suggested time: 8 class periods

Significance of the Topic

Some teachers may be apprehensive in discussing the importance of religion and religious beliefs in their classrooms because they are not sure if it is allowed, or, if it is, how to present it to a fifth grade class. The National Council for the Social Studies, in a position paper, recognized that since religions have had such a great influence on the behavior of both individuals and nations, a study about religions has a rightful place in the curriculum. In 1963 the Supreme Court decision in Abington School District v. Schempp declared that study about religions in the nation's public schools is both legal and desirable. The key distinction is between teaching religious beliefs, which is unconstitutional in a public school, and teaching about religion, which is an important part of a complete education. Our history, in fact, cannot be separated from the study about religion. Justice Brennan in his concurring opinion in the Schempp case wrote: "...it would be impossible to teach meaningfully many of the subjects in the social sciences or the humanities without some mention of religion."

The following policy statements should prove helpful assisting teachers to communicate the importance of teaching about religion in history-social science classes.

Since the birth of our nation, America's challenge has been to live with our deepest differences. The promise and protection of freedom have attracted immigrants of all faiths from many countries and has fostered a wide diversity of religions. Religious liberty, or freedom of conscience, is a precious, fundamental and inalienable right and America's "First Liberty," It existed prior to, and quite apart from, the Bill of Rights protecting it. From the beginning, religious liberty has been the driving force for individuals and groups in this nation. Expanding pluralism was and continues to be the American story. Unless Americans respect and protect this right for all people, they compromise the nation's promise of individual freedom and justice. Our society is only as just and as free as it is respectful of this right for its smallest minorities and least popular communities. (Charles Haynes, Finding Common Ground)

The California public schools need have no hesitancy in teaching about religion. To the contrary, understanding the historical contributions of religion and key elements of world religions is essential to a complete knowledge of our civilization and to being a well-educated person. To provide students with a full and appropriate education, the public schools are obligated to teach about religion, though they must not sponsor or advocate the practice of religion. (Handbook on the Rights and Responsibilities of School Personnel and Students in the Areas of Providing Moral, Civic, and Ethical Education Teaching About Religion, Promoting Responsible Attitudes and Behaviors and Preventing and Responding to Hate Violence; a Handbook on the Rights and Responsibilities, California State Board of Education, 1995),

Nothing in the [education] code shall be construed to prevent, or exclude from the public schools, references to religion or references to or the use of religious literature, art, or music or other things having a religious significance when such references or uses do not constitute instruction in religious principles or aid to any religious sect, church, creed, or sectarian purpose and when such references or uses are incidental to or illustrative of matter properly included in the course of study (California Education Code, Section 51511).

Focus Questions:

1. Why do you think people were persecuted because of their religious beliefs?
2. Would John Winthrop's document be appropriate today? Why/why not?
3. What do you think it would be have been like to live in Plymouth, England in 1620?
4. Using the information you gained in Unit I, why do you think that the Mayflower landed in Plymouth when it was headed for Virginia?
5. Would John Winthrop's document be appropriate today? Why/why not?
6. How would you react if you weren't permitted to express your beliefs, and were punished for saying what you believed or thought right?
7. The Puritans left England to avoid persecution, why did they not allow other religions to be practiced in Plymouth?
8. What do paintings and other works of art tell us about a historic time period?
9. What were the similarities and differences of the three colonial leaders; John Winthrop, Roger Williams, and William Penn?

Sample Vocabulary Used in This Unit

Puritan
banish
"a city upon a hill"
religious freedom
Pilgrim
prejudice
tolerance
intolerance
emigrant
inalienable rights
Separatists
The Old Deluder Law
colony

A
Beginning the Topic

Open with a discussion asking the question, "What do we mean by inalienable rights? Have students brainstorm in small groups and then report to the class. Chart their responses on a large sheet of paper or a transparency. If the right to practice one's religion free of persecution is not mentioned, elicit this response by asking questions about basic rights people cherish.

Using a map of Europe, have students locate Spain, England, and The Netherlands. Direct their attention to Spain. Tell the class that Spain had just been united by King Ferdinand and Queen Isabel, and that in 1492 they had forced Jews to become Roman Catholics, the religion of Spain, or to leave the country. Muslims who still remained in Spain were also required to become Catholic, leave, or be persecuted.

Focus Question: Why do you think people were persecuted because of their religious beliefs?

Point to England on the map. Tell students that King Henry VIII of England was a Roman Catholic but had a dispute with the church and established the Church of England or Anglican Church in 1534. Henry required people in his kingdom to support the Anglican Church or face persecution. Henry had not made many changes in his church when he separated from the Catholic Church. There were a number of people in England who wanted to purify the Anglican Church because it kept many of the ceremonies of the Roman Catholic Church. It also forced everyone to belong, by putting people in prison if they disagreed with the government's established religion. Anyone who disagreed with the established policy were called dissenters; and, the Puritans were among the largest group of dissenters in England. The Puritans believed in the strict teaching of the Christian Bible and solemn observance of the Sabbath. They believed that each church should choose its own minister, rather than have them appointed by an Anglican bishop. Some Puritans wanted to go further and completely separate from the Anglican Church; they were called Separatists.

Read from The House on Stink Alley to help explain the hard feelings some Puritans had and that they left England to live in The Netherlands in order to practice their religious beliefs. Have students locate Holland (The Netherlands) on the map. These English settlers returned to England after a few years because they feared that their families would lose their English culture. No sooner had they returned when many decided to join their leader, William Bradford, and establish a new home in America. The Jamestown colony had been established in 1607 and had overcome hardships and was beginning to prosper. Jamestown, however, was an Anglican colony. If Bradford wanted to practice his religious beliefs he would have to settle away from the established Anglican colony.

After discussing their motivations to leave Holland and journey to America, introduce the push-pull factors that caused the Puritans to emigrate first to The Netherlands and then return to England. What were the individual costs involved in these journeys? Why would Puritans consider moving to America after their experiences in The Netherlands? What did they expect to find in America?

Provide students with outline maps showing western Europe, the Atlantic Ocean, and the thirteen colonies. Ask the students to label the continents and the countries of Europe from which the colonists came. The students should keep their maps to add to as they learn more about the colonization of North America.

Focus Question: What do you think it would be have been like to live in Plymouth, England in 1620?

Students pretend they are in Plymouth, England in 1620. They have heard of William Bradford's plan to emigrate to America. Write a letter to Bradford explaining why you wish to join his party. Clearly state your reasons for wishing to leave and what you expect to find in the "New World." Indicate your skills and how you can be of service to the community. The teacher, in the role of Bradford, selects a few to join the expedition and reads their letters to the class. Discuss why these people were chosen to join the party and sail to America on the Mayflower.

Have students create a simple timeline similar to the following.

1492 1534 1607 1620 1630 1636 1663 1682

Use the timeline for a sense of chronology and have students label and illustrate the related significant events as they enter into discussion. Label 1492 as the date in which Ferdinand and Isabel expelled Jews and Moslems from Spain, 1534 when Henry VIII established the Anglican Church, and the founding of the Jamestown colony in 1607. Have students record other important events on the timeline as they go through the lesson.

Focus Question: Using the information you gained in Unit I, why do you think that the Mayflower landed in Plymouth when it was headed for Virginia?

Inform students that the Mayflower was chartered to take settlers from England to the Virginia colony, but instead landed at a place they called Plymouth. Refer to a map of the Atlantic world and point out Plymouth, England and Plymouth, Massachusetts. Students locate Jamestown on the map

B
Developing the Topic

Begin a graphic organizer similar to the following. Have students fill in the graphic organizer as you proceed with the lesson.

Read *Three Young Pilgrims* to the class, paying particular attention to the explanation of "The Saints" at the end of the story. Stranded at Plimoth Plantation 1626 or Sarah Morton's Day. A Day in the Life of a Puritan Girl are two other books that may be used here (see "Resources for the Sample Topic").

On their maps, have the students draw an arrow, labeled "Puritans from England" to Massachusetts. The Puritans arrived in Massachusetts Bay from England in 1630. Also locate the earlier Plymouth and Jamestown colonies. The Puritans and Separatists wanted to make the Massachusetts colony "A City on a Hill," an example of God's kingdom on earth, a beacon for all the world to see.

Some activities in this lesson are based on primary source documents. The language may be quite different from modern English, thus paraphrasing is one way to help all students read and understand the document. Also, consider reading the document to students explaining the more difficult passages. In order to facilitate their use, excerpts from the documents are printed in two columns, one in a paraphrased version which students may find easier to understand.

Focus Question: Would John Winthrop's document be appropriate today? Why/why not?

Distribute copies of the primary source, "A Model of Christian Charity" written by Puritan John Winthrop (Appendix IV-1). What is meant by "a city upon a hill." What does Winthrop's "A Model of Christian Charity" say about how the colony should be run? What does it say about the way people should behave toward one another?

Read excerpts from *Roger Williams: Defender of Freedom, Roger Williains: A Visual Biography,* or *True Stories from History and Biography* (see "Resources for the Sample Topic") as a means of introducing students to this popular Puritan minister in the Massachusetts colony. Williams taught that every individual's conscience must remain free without interference from the state, Leaders of the colony feared that if the state did not enforce religious beliefs, the colony would soon be overrun by people they considered non-believers including Catholics, Jews, and Quakers. As a result, Roger Williams was banished from the colony in 1635. After leaving the Massachusetts Bay colony, he founded Rhode Island, the first American colony with no established church in 1636. Jews, Quakers, and others were welcomed to settle in Rhode Island. In 1658, Jews found a safe haven in Rhode Island and opened the first synagogue in the English colonies of North America.

Students record Roger Williams on the timeline and continue filling in the graphic organizer. A Society Knit as One: The Puritans, Algonkians and Roger Williams, has excellent in-depth lessons on this topic (see "Resources for the Sample Topic").

Distribute Roger Williams's "Bloudy Tenants of Persecution" (Appendix IV-2) and The Rhode Island Colonial Charter of 1663 (Appendix IV-3). Have students analyze these two readings. How did Roger Williams's beliefs differ from those of John Winthrop? Could the Rhode Island colony prosper if it permitted people with different religious beliefs to settle there? Could the Rhode Island colony be considered an example of "a city upon a hill?"

Students keep a reflective journal. At the end of each day's reading, they respond to the following questions:

1. What did you learn?
2. How did this make you feel?
3. If you could ask the author a question, what would you ask?
4. If you could speak to one of the characters, what would you say?

Focus Question: How would you react if you weren't permitted to express your beliefs, and were punished for saying what you believed or thought right?

Two years later a member of the colony, Anne Hutchinson, a Puritan, was preaching sermons which expressed beliefs contrary to what many Puritan ministers taught. Hutchinson was charged

with promoting false teaching and causing trouble and was tried before a general court in Boston. Governor John Winthrop was one of the interrogators at the trial. Students read an excerpt from the trial of Anne Hutchinson (Appendix IV-4) and record the trial on the timeline.

After reading this short segment of the trial, students role play a "press conference" in which Governor Winthrop and Anne Hutchinson are asked to defend their position based on the earlier "A Model of Christian Charity" and the concept of "a city upon a hill." Was John Winthrop being true to his beliefs? Why or why not? Was Anne Hutchinson causing problems in the community? How do you think the Puritan leaders should have dealt with Anne Hutchinson? Did the Puritans support freedom of conscience? Did they encourage religious liberty? For more background information on Anne Hutchinson, see Discovering the American Past, A Look at the Evidence, Volume 1, and A Matter of Conscience: The Trial of Anne Hutchinson, by Joan Kane Nichols (see "Resources for the Sample Topic").

Focus Question: The Puritans left England to avoid persecution, why did they not allow other religions to be practiced in Plymouth?

Read the story of Mary Dyer to the class (Appendix 111-5) as a means of having students examine how Puritans treated non-believers. Students draw a sketch of the scene as your read them the story. Why did Mary Dyer return to the Massachusetts Bay colony? If you were John Winthrop, what advice would you have given Mary Dyer and the two other Quakers? How do you think John Winthrop would have voted in the General Court on the banishment law? Explain your reasons.

Other people were later executed by the Puritans during the Salem Witch Trials. Witch Hunt: It Happened in Salem Village, and Witch of Blackbird Pond, are two books which dramatize this period in history (see "Resources for the Sample Topic"),

Lead a discussion about the Puritans using paintings from American Artists Reflect American History: Colonial America (see "Resources for the Sample Topic"). Refer to "Pilgrims Going to Church" by George Henry Boughton and "John Alden and Priscilla" by Newell Convers Wyeth. Use the into-through-beyond activities that are included with the study prints.

Fill in the Massachusetts section of the graphic organizer.

After studying the Puritans in New England, students examine how the later established colony of Pennsylvania handled issues related to religious freedom. William Penn studied at Oxford University for a year before he was expelled because he expressed support for Puritan religious beliefs. He went to Ireland to take care of his father's estates and while there he came under the influence of a prominent Quaker preacher. When Penn returned to England, he was briefly imprisoned for his Quaker beliefs. In 1681 Penn pressured the King to permit him to set up a colony in America for Quakers and all other dissenters.

Focus Question: What do paintings and other works of art tell us about a historic time period?

Students examine Law Thirty-five from William Penn's "The Frame of the Government of the Province of Pennsylvania in America" and his letter to the Delaware Indians who lived in the region that the king had given Penn (Appendix IV-6). Refer students to Benjamin West's "Penn's Treaty with the Indians" in American Artists Reflect American History. What is the artist trying to capture in the painting? What does Penn's letter to the Delaware Indians tell about his beliefs? What conclusions can you draw about William Penn from these two readings and the Benjamin West painting?

Students continue to fill in the timeline and graphic organizer as they gather information.

C
Culminating the Topic

Focus Question: What were the similarities and differences of the three colonial leaders; John Winthrop, Roger Williams, and William Penn?

Working in cooperative groups, students draw Venn diagrams with three overlapping circles, labeling the circles, John Winthrop, Roger Williams, and William Penn. Students discuss the similarities and differences in the views of these three men. In the central overlapping section, they write those values that the men shared such as; what is necessary for human conduct, priorities, order, good government, and the importance of religious beliefs.

After completing the Venn diagram, students make a list of the points on which these three men may have disagreed. Have each group choose a different one of these historical figures and prepare a report for the class. The report should explain the importance of this person and his religious beliefs in American colonial history.

Extend the activity by having each group construct a book, in a "big-book" format, telling the story of the individual they investigated. The book should be illustrated with sketches or pictures in the style of the colonial times. Students can present their "big books" to a third grade class studying American heroes. Use the student-constructed projects as a part of their portfolio assessment.

Extended and Correlated Activities

Make a map of multiple perspectives about religious freedom. Use this map as an aid in writing activities that may include an "I Am" poem, a "Bio" poem, or a diary written as a first person account by one of the individuals on the map. Students could also create a dialogue between two of the individuals. What might they say to one another based on their views of the importance of religion or freedom of conscience.

Students choose significant excerpts from the primary sources to write a "Found Poem." In cooperative learning groups, each student or pair of students chooses several lines from the resource that they find especially meaningful or powerful. They copy each phrase or sentence on a

separate strip of paper. Each group assembles their individual strips to form a "poem." Repetition is perfectly acceptable and lends the poem dramatic force.

Provide students with a fist of books they might read. Have students prepare an oral report, write a skit, or construct an information cube in which they tell four aspects of the story using words and illustrations on the four sides of the cube. Books such as *Witch Hunt: It Happened in Salem Village, The Witch of Blackbird Pond,* or *Molly's Pilgrim* are appropriate (see Resources for the Sample Topic).

Have students read "The Old Deluder Law" (Appendix IV-7) and explain why the Puritans of Massachusetts Bay Colony felt it was so important to make sure that the children were taught to read and write.

Students investigate George Calvert, Lord Baltimore, a wealthy English nobleman who asked King Charles I for a grant of land north of the Potomac River for a colony. After reading about the establishment of this Catholic colony, read Lord Baltimore's instruction to members of the colony as they sailed for Maryland in 1633 and the Maryland Toleration Act of 1649 (Appendix IV-8). Why was Lord Baltimore anxious to make sure that Catholics did not offend Protestants? Were all religious groups permitted to practice their religion in Maryland?

Read *Molly's Pilgrim*. How does this modern pilgrim story relate to the study of this lesson?

Resources for the Sample Topic

Bower, Gary. *Stranded at Plimoth Plantation* 1616. New York: Harper Collins Publisers, 1994. A fictional yet well-researched story of a 13-year old orphan boy stranded at Plimoth. Told in diary form, the tale vividly described many aspects of Pilgrim life.

Bradford, William. *Of Plimoth Plantation*. Reprint edition, Heritage Press, 1990. This primary source consists of Governor William Bradford's own documentation of his colony's history. It is a useful resource for teachers.

"The Cobblestone American History CD-ROM: 1980-1994." Cobblestone Publishing, Inc, 1995. A full-text database with a menu-driven search strategy makes for easy retrieval of Cobblestone articles which appeared in issues between 1980 and 1994. Maps, puzzle grids, and diagrams are included, however, illustrations do not appear. Articles and lists of references can be either printed or exported to a disk. A printed index is included with the CD-ROM. There are a number of good student readings on the Puritans and the Salem witchcraft trials which can easily be retrieved.

Cohen, Barbara. *Molly's Pilgrim*, Illustrated by Michael Deraney. Lothrop, Lee & Shepard Books, 1983. A touching story of an immigrant child from Russia who teaches her classmates the real meaning of Thanksgiving. An easy to read book.

Crawford, Deborah. *Four Women in a Violent Time: Ann Hutchinson, Mary Dryer, Lady Deborah Moody, and Penelope Stout*. New York: Crown Publishers, 1970. This compelling story of four

women in colonial America gives a historically accurate picture of life in the colonies. These four women stood in defense of personal liberty. Religious issues brought out in the text are set forth clearly and simply. Crawford freely quotes from primary sources. Although out of print, this source is available from most libraries.

Downey, Matthew. *Paths to Freedom. Colonial America*. Chicago: Encyclopedia Britannica, 1995. A complete instructional unit integrating social studies and language arts. This program makes effective use of interactive technology and has abundant primary resources employing cooperative learning and inquiry based lessons. The materials include a guide, CD ROM and Laser Disk.

Evans, J. Edward. *Freedom of Religion*. Minneapolis: Lerner, 1990. Evans charts the history of religious freedom in the United States through an examination of historical issues and contemporary problems. The book is recommended for teacher background reading.

Faber, Eli. *A Time for Planting: The First Migration. 1654-1820* (The Jewish People in America series). Baltimore, MD: Johns Hopkins University Press, 1992. Volume one of a five volume history of Jewish people in America. Faber recounts the earliest days of Jewish life in Americas. In the autumn of 1654, 23 Jews landed at the town of New Amsterdam to establish the first permanent Jewish settlement in North America. From this beginning, a Jewish community was established in Rhode Island and gradually spread to other English colonies in America.

Harness, Cheryl. *Three Young Pilgrims*. New York: Bradbury Press, 1992. A beautifully illustrated story of life at Plymouth told through the eyes of three children. The explanations of the "'Saints" and the "Strangers," at the end of the book, is most useful.

Hawthorne, Nathaniel. *True Stories from History and Biography*. (Volume 6 of the Centenary Edition of the Works of Nathaniel Hawthorne.) Ohio State University Press, 1972. This is a trove of worthwhile material, especially the "Grandfather Chair" stories of Puritan New England. Recommended for reading aloud and as a background resource, it includes glimpses of the lives of Roger Williams, Anne Hutchinson, Ben Franklin, and others.

Haynes, Charles C. *Finding Common Ground. Nashviller - The Freedom Forum*
First Amendment Center at Vanderbilt University, 1994. This handbook addresses issues pertaining to religion. Haynes, along with colleagues of the First Liberty Institute, edited inquiry based lessons entitled Living with Our Deeping Differences. Religious Liberty in a Pluralistic Society, (Learning Connections Publishers, Inc., 1996), is a complete curriculum replete with primary sources and integrated lessons which may be adapted for fifth grade. Haynes's Religion in American History: What to Teach and How (ASCD, 1990) is an exceptional resource for teachers.

Jacobs, W. J. *Roger Williams: A Visual Biography*. New York: Franklin Watts, 1975. This readable biography gives needed background information on the Reformation in England and the distinction between Puritans and Although short, this is a good biography of Williams. Although out of print, this volume is available from most libraries.

Lasky, Kathryn. *Beyond the Burning Time*. Blue Sky Press, 1994. Set in Salem in 1691, this novel tells the story of Mary Chase and her sense of foreboding as her Offices friends fall prey to

evidence of witchcraft. This well-researched and documented book could be used with *The Witch of Blackbird Pond.*

Lesser, X. *Jonathan Edwards*. Boston: Twayne Publishers, 1988. This is an advance d book meant for teacher reference rather than for general student use. Lesser explores Edward's religious beliefs. Excerpts from his famous sermons a manuscripts, which could be read to the class, are included.

Miller, William Lee. *The First Liberty, Religion and the American Republic*. New York: Paragon House Publishers, 1988. Excellent background information on the evolution of religious freedom in America.

Monjo, F. N. *The House on Stink*. AILU. Illustrated by Robert Quackenbush. Holt, 1977. Eight-year-old Brewster tells the story of the Pilgrims' stay in Holland before they emigrated to America. His father, William Brewster, is bitter toward King James, and much tension is involved. This source is out of print, but copies are available from most libraries.

Nichols, Joan Kane. *A Matter of Conscience: The Trial of Anne Hutchinson*. New York: Steck-Vaughn, 1993. The story of Anne Hutchinson is not about the absence of religious freedom and tolerance. Hutchinson defends her religious faith against the leaders of the Puritan community and is put on trial for following her conscience. A compelling story about colonial Massachusetts.

Pearson, Jim. *A Society Knit as One, The Puritans, the Algonkians, and Roger Williams*. Los Angeles: Regents, University of California, 1992. This is a teaching unit ready using original sources. Pearson provides both the primary source and a paraphrased version which can be effectively used in a fifth grade class.

Plimpton, Ruth. Mary Dyer: *Biography of a Rebel Quaker*. Boston: Branden Publishing Company, Inc. 1994. This is an exceptionally good biography of a Quaker who was hanged on Boston Commons for her religious convictions in 1660. Although highly recommended as teacher background reading, excerpts could be read to students one such compelling chapter, "Hangs Like a Flag," will captivate students.

Pumphrey, Margaret B. *Stories of the Pilgrims*. Christian liberty Press, 502 West Euclid Avenue, Arlington Heights, Illinois 60004, 1991. This is a collection of concise stories about Pilgrim life and the world they created. Each story is followed by comprehension questions that test what the students have absorbed from the reading.

"The Puritan Experience". Learning Corporation of America. VHS. Two videocassettes which trace the Puritan experience in their search for religious freedom in a new land. The first program, "Forsaking England" (28 minutes), examines the Puritan experience in England. Program 2, "Making a New World" (31 minutes) tells about the conflict between conscience and authority in a dramatization of the plight of Puritans who disagree with strict church doctrine.

Richards, Norman. *The Story of the Mayflower Compact*. Chicago: Children's Press, 1967. Richards provides a clear and intelligent description of the Pilgrim Journey to Plymouth. The work gives an especially good explanation of separatism and of the significance of the Mayflower Compact.

Rinaldi, Ann. *A Break With Charity: A Story About the Salem Witch Trials*. Harcourt Brace and Jovanovich, 1992, told from the viewpoint of a fourteen year old, this novel provides much historical detail of the period of the Salem witch hunts of 1692. Susanna watches as the frenzy accelerates and she must speak out when her own parents are arrested on suspicion of witchcraft. Although difficult reading, the book may be used as a read aloud.

Roop, Connie, and Philip Roop. *Pilgrim Voices: Our First Year in the New World*. Illustrated by Shelley Pritchett. New York: Walker, 1995. Original passages from diaries and journals reveal the Pilgrim experience for young readers.

Siegel, Beatrice. *A New Look at the Pilgrims: Why They Came to America*. New York: Walker and Company, 1987. An excellent book of questions and answers about the origin of the Pilgrims and why they settled in America. Sections include "Why did the Pilgrims disobey the rulers of England?" "Why did they choose America? and "Why are the Pilgrims important?" See also *Fur Trappers and Traders: The Indians , the Pilgrims* and *the Beaver* (Walker, 1987) by the same author.

Speare, Elizabeth. *The Witch of Blackbird Pond*. New York: Dell, 1996. A young colonial girl moves in with her Connecticut relatives and comes into conflict with their Puritan beliefs and their extreme prejudice toward an old Quaker woman.

Tames Richard. "The Mayflower and the Pilgrim Fathers" (Jackdaws Prints, No. 8). Mawalk, NY: Golden Owl Publishing Co., Inc., 1991. Teachers may adapt many of these primary source documents for classroom use.

Waters, Kate. Sarah Morton's Day. *A Day in the Life of a Puritan Girl*. Scholastic, 1989. Photographed at Plymouth, this book is based on the lives of real people in seventeenth-century New England. Primary sources display the importance of religion to a Pilgrim's everyday life. Samuel Eaton's Day (Scholastic, 1993) by the same author, is a companion book to Sarah Morton's Day.

Wheeler William Bruce, and Susan D. Becker. *Discovering the American Past. A Look at the Evidence* (2 volumes). Boston: Houghton Mifflin Company, 1986. Volume 1 contains transcripts of the trial of Anne Hutchinson. There are accompanying suggestions for classroom use. Recommend as a teacher resource.

Resources for Other Topics

Avi. *Night Journey*. Pantheon, 1979. The year is 1767 and 12-year-old orphan Peter is taken on by Mr. Shinn, a stern Quaker who happens to be a justice of the peace. Mr. Shinn is asked to aid in catching two runaway bondsmen. Peter discovers one, a girl, and he helps her escape. This is an action-packed story with some difficult moral issues.

Bosco, Peter. *Roanoke: The Story of the Lost Colony*. Brookfield, CT: The Millbrook Press, 1992. This book, illustrated with primary materials, is a compelling re-telling of Sir Walter Raleigh's ill-fated Roanoke settlement It is ideal for reading aloud to students.

Brownstone, David M., and Irene M. Franck. *Historic Places of Early America*. New York: Macmillan, 1989. Handsome full-color photographs accompany informative text that focuses on selected historic sites including Bunker Hill, Independence Hall, Yorktown, Fort Ticonderoga, and the Salem Custom House. While the narrative is perhaps more appealing to teachers, students will enjoy the photographs. Although out of print, this source is available from most libraries.

Dorris, Michael. *Guests*. Hyperion, 1994. Though provoking and sensitively written, this novel relates the story of an Indian boy who, annoyed with his father for inviting the white men to join their autumn festival meal, goes off alone on a vision quest.

Fleischman, Paul. *Saturnalia*. Harper & Row, 1990. The story opens in Boston in 1681 where William, a captured Narraganset Indian, is a printer's apprentice. By accident, William discovers his great-uncle and cousin who are also apprenticed. In the end, William must choose whether to stay in Boston or return to his people.

Historical Atlas of the United States. Washington, DC: National Geographic Society, 1988, This atlas is a wonderful resource of maps, charts, and pictures of the people, places, and events of American history. Teachers need to aid students in understanding and interpreting the information presented, thus enhancing geography skills. Especially relevant for this unit are the sections on "Motley Colonies, Patchwork Peoples," "Frontiers of Brotherhood and Blood," and "African Immigration in Chains."

Howarth, Sarah. *Colonial People*. Brookfield, CT: Millbrook Press, 1994. Howarth describes the social life and customs of the various colonies in pre-revolutionary America. Colonial Places (Millbrook Press, 1994), by the same author, complements this work. These volumes are illustrated mainly with original drawings and paintings from the colonial period.

Larsen, Anita. *The Roanoke Missing Persons Case*. Crestwood, 1992. The author discusses the disappearance of the English colony on Roanoke Island and presents three possible solutions to this historical mystery.

Penner, Lucille Recht. *Eating the Plates: A Pilgrim Book of Food and Manners*. New York: Macmillan Publishing Company, 1991. A culinary companion to early American history. Penner explores the society and history of the Pilgrims, centering around their food and domestic artifacts. The book contains tidbits of knowledge as the fact that, while on board the Mayflower, Pilgrims ate in the dark to avoid seeing the insects on their food. There is also an appendix of old Pilgrim recipes that use modern ingredients.

Perl, Lila. *Slumps, Grunts, and Snickerdoodles: What Colonial America Ate and Why*. New York: Houghton Mifflin, 1979. A look at the food colonial Americans ate, and how this food reflects the cultural changes and adaptations they faced. Many recipes using modern ingredients are included.

Rees, Bob, and Marika Sherwood. *The Black Experience in the U.S.A. and the Carribean.* New York: Peter Bedrick Books, 1995. An encyclopedic look at the history of Black America from the origins of the slave trade through the nineteenth century. Each page provides excerpts of primary sources with explanatory comments. This work is also useful for other units.

Roman, Joseph. King Philip. *Wampanoag Rebel.* Chelsea, 1992. A well-balanced biography of an Americain Indian leader who played an important role in colonial history.

Scott, John Anthony. *Settlers on the Eastern Shore: The British Colonies in North America 1607-1750.* New York: Facts on File, 1991. Selections from original accounts of life in early settlements, linked by the author's historical narrative, show the hardship and hope of servant, slave, and settler in early America. This is a good teacher reference work.

Wilbur C. Keith. *Home Building and Woodworking in Colonial America.* Globe, 1992. A compilation of the tools and technology used by colonists to build their homes. Chapters include: cutting timber to size, pegging the joint, laying the shingles, getting plastered, and woodturning tools.

Visual and Performing Arts Resources

Fitzpatrick, Shanon. *American Artists Reflect American History: Colonial American.* Cypress, CA: Creative Teaching Press, 1994. Five prints of the work of famous artists (including N. C. Wyeth, George Henry Boughton, and Benjamin West) can facilitate discussion of the colonial experience. Included are classroom activities for teaching history through art.

Hand in Hand: An American History Through Poetry. Collected by Lee Bennett Hopkins, Illustrated by Peter M. Fiore. New York: Simon and Schuster, 1994. This unique perspective of events in American history helps students understand the American experience through poetry. An original painting or sketch by artist Peter Fiore accompanies each of the poems which are compiled around chronological periods in American history. This is a good classroom resource book.

Haskins, Jim. *Amazing Grace: The Story Behind the Song.* Brookfield, CT: Millbrook Press, 1992. Haskins presents the hymn as the product of John Newton's repentance over a life of slave trading. The slave trade, its effect on West Africa, and the Middle Passage are all discussed, giving students a sound base of knowledge for later studies of colonial slavery.

Appendix IV-1

A Model of Christian Charity

by John Winthrop

The Puritan leader John Winthrop and his followers left England in four ships on March 22, 1630. They set sail for Massachusetts but did not arrive until June 12. Before leaving his flagship, the Arabella Winthrop wrote a statement of what he believed the colony should be about. The following is part of this statement of belief called "A Model of Christian Charity."

Winthrop's Words

We must love one another with a pure heart fervently, we must bear one another's burdens, we must not look only on our own things but also on the things of our brethren...

Thus stands the cause between God and us: we are entered into covenant with Him for this work; we have taken our a commission, the Lord hath given us leave to draw our own articles. Now if the Lord shall please to hear us and bring us in peace to hear us and brings us in peace to the place we desire, then hath He ratified this performance of the articles contained in it. But if we shall neglect the observation of these articles... the Lord will surely breakout in wrath against us...

Now the only way to avoid this shipwreck and to provide for our posterity is ...to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together in this work as one man. We must entertain each other in brotherly affection....

We must delight in each other, make others' conditions our own, rejoice together, mourn together, labor and suffer together: always having before our eyes our commission and community in the work, our community as members of the same body. So shall we keep the unity of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us.... We shall find light to dwell among us.... We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies, when He shall make us a praise and glory, that men shall say of succeeding plantations: 'The Lord made it like that of New England.' For we must consider that we shall be as a city upon a hill, the eyes of all people are upon us.

Paraphrased Version

We must truly love each other without pretending to care about one another. We must help each other and should not just look out for ourselves.

This is how our relationship with God works: We have joined with Him in an agreement, but He is letting us decide the rules for that agreement. We have promised that each of us will obey these rules. Because of this we are hoping that God will help us. God has approved the term of our agreement with Him and has brought us safely to the New World. But, if we do not obey these rules, God will be angry and punish us.

Now the only way to avoid making God angry and to protect our children and grandchildren is to be just, to love mercy, and to be true believers in God. To behave this way, we must work together as one. We must behave with each other like loving brothers and sisters.

We must enjoy each other, share all things---good and bad---with each other: to be happy together, to share our sorrow, and to suffer together. In all the work we do, we must always remember the rules of our agreement with God and act together as one in our community. In this way, all of us working together in a spirit of peace, we will enjoy the blessing of God, who live among us. With God on our side, ten of us will be as strong as a thousand of our enemies. He will give us glory and make others praise us so that men in future colonies will say: 'The Lord make it like that of New England.' For we must consider that we shall be as a city upon a hill, the eyes of all people are upon us.

Appendix IV-2

Roger Williams
Bloudy Tenets of Persecution, 1644
(Bloody Rule of Persecution)

Roger Williams listed twelve points regarding religious persecution. Four of the twelve are listed below.

First, that the blood of so many hundred thousand souls. of Protestants and papists, spilt in the wars of present and former ages, for their respective con-sciences, is not required nor accepted by Jesus Christ the Prince of peace....

1. So many hundred of thousands of Christians, both Protestants and Catholics, have been killed by one another because of their religious beliefs. Jesus Christ, the prince of peace, would condemn this persecution.

Eightly, God requireth not a uniformity of religion to be enacted and enforced in any civil state; which enforced uniformity (sooner or later) is the greatest occasion of civil war, ravishing of conscience, persecution..., and of the hypocrisy and destruction of millions of souls....

8. God does not require that governments enforce belief in one religion. Laws which require people to believe in one religion sooner or later will cause civil war and persecution. These laws are insincere and will destroy millions of lives.

Eleventhly, the permission of other consciences and worships than a state professeth, only can procure a first and lasting peace.

11. Freedom to practice one's religion will provide for lasting peace.

Twelfthly, lastly, true civility and Christianity may both flourish in a state or kingdom notwithstanding the permission of divers and contrary consciences....

12. True Christianity can prosper in a country without denying different religious beliefs.

Appendix IV-3

Rhode Island Colonial Charter, 1663

Charles the Second, by the grace of God, 1663. King of England...to all to whom these presents shall come, greetings: Now know ye, that we being willing to encourage the hopeful undertaking of our said loyal and loving subjects, and to secure them in the free exercise and enjoyment of all their civil and religious rights...; and because some of the people and inhabitants of the...colony cannot, in their private opinions, conform to the public exercise of religion, according to the liturgy, forms and ceremonies of the Church of England...; and...by reason of the remote distances of those places, will be no breach of the unity and uniformity established in this nation: [We] have...thought fit, and do hereby publish, grant, order and declare...that no person within the said colony [Rhode Island], at any time hereafter, shall be...molested, punished, disquieted...for any differences in opinion in matters of religion, and do not actually disturb the civil peace of our said colony; but that all and every person and persons may...at all times hereafter, freely and fully have and enjoy his and their own judgements and consciences, in matters of religious concernments...; they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, nor to the civil injury or outward disturbance of others...

Charles the Second, by the grace of God, 1663. King of England, to all who shall come before me, greetings: I am looking out for our loyal and noble people and am willing to recognize their right to be free and enjoy all their right to be free and enjoy all their legal and religious rights. Because some of the people of the colony cannot, in conscience, accept the beliefs of the Church of England and since the colony is so far away that by having different religious beliefs will not break the unity of this nation: I order, that the King's wills that no person living in Rhode Island after this time will be punished for religious beliefs if they do not disturb the peace of our colony. Every person may freely and fully enjoy their own consciences in matters of religion in Rhode Island so long as they behave themselves. Every person must believe in some religion, No one shall cause injury to others or interfere with their religious beliefs.

Appendix IV-4

The Trial of Anne Hutchinson
Boston, 1637

Anne Hutchinson was tried for improper religious teaching and causing problems in the colony. Anne Hutchinson was found guilty and was sentenced by the court to be expelled from the colony. Gov&nor Winthrop made the following remarks at the opening of the hearing.

Mr. Winthrop, Governor: Mrs. Hutchinson, you are called here as one of those that have troubled the peace of the commonwealth and the churches here; you are known to be a woman that hath had a great share in the promoting and divulging of those opinions that are causes of this trouble, and to be nearly joined not only in affinity and affection with some of those the court had taken notice of and passed censure upon, but you have spoken divers things as we have been informed very prejudicial to the honour of the churches and ministers thereof, and you have maintained a meeting and an assembly in your house that hath been condemned by the general assembly as a thing not tolerable nor comely in the sight of God nor fitting for your sex, and not withstanding that was cried down you have continued the same. Therefore we have thought good to send for you to understand how things are, that if you be in an erroneous way we may reduce you that so you may become a profitable member here among us. Otherwise if you be obstinate in your course that then the court may take such course that you may trouble us no further.

Mr. Winthrop, Governor: Mrs. Hutchinson, you are called here as one of those who have caused trouble in the colony and in our churches. You are known to be a great troublemaker and to be friendly to those the court has already tried and sentenced for the crime of false religious teaching. We have been told that you have spoken damaging things about the churches and have caused people not to listen to the teachings of their ministers. You have had meetings in your house that have been condemned by the general assembly as not pleasing in the sight of God and certainly not fitting for a woman. Even though we have told you to stop, you have continued to preach these untruths. Therefore, we have brought you here so that you will understand how things are. If you say that you were wrong, you may again become a useful member of our colony. If you are stubborn and will not change your ways, then the court may take steps to make sure that you do not trouble us any more.

Mary Dyer, a Quaker in a Puritan Colony

The three prisoners marched under guard through the streets of colonial Boston. They tried to call out to clusters of people along the way. But Puritan officials had the dime surrounded by drummers who drowned their words. When they stepped onto the Boston Common, the October afternoon sun was slanting down on the great elm tree: the hanging elm. The prisoners walked hand in hand now. William Robinson and Marmaduke Stevenson on the outside, Mary Dyer in the middle. As they approached the **scaffold**, the huge crowd rustled with tension. Many were uncomfortable, that the three had been condemned simply because they were **Quakers**.

These **Quakers** had challenged the wrath of the Puritan clergy. And here, in Massachusetts Bay Colony during 1659, the Puritans were a powerful force.... The colony's official church was the Congregationalist or Puritan. Its congregations formed the fundamental social units in the villages; its chosen ministers were the foremost leaders. Only "visible saints" who had led blameless lives could become church members. Only church members could vote in town elections. The Bible served as a strict guide for life's problems, civil as well as religious. It contained the will of God, and that was interpreted by the Puritan clergy. Their interpretations became civic law-- not because the ministers held public office, but because of their great influence over governmental officials. The clergy felt that their theocracy, a union of church and state, was vital to the colony's survival. Other churches were not welcomed, especially **Quakers**. These crusading **nonconformists** would not pay **tithes**, take oaths, or bear arms. Preaching the equality of all men and women, they refused to take off their hats in the presence of "superiors." Even more alarming to the Puritan clergy was the **Quaker** belief that God communicated directly with every person. This **doctrine** of "inward light" posed a threat to the dominant power of the Puritan ministry: it implied that ministers were unnecessary.

To rid the Holy Commonwealth of this threat, Puritan elders waged a relentless campaign. **Quakers** were imprisoned, whipped, branded, and starved. Some had their ears cut off. When these measures failed, the elders urged one still harsher. Their proposed bill before the General Court, or legislature, would **banish**--under pain of death--any known **Quaker**.

At first, members of the court resisted the bill. Many felt it too radical. But according to one colonial source, "the priests and the rulers were all for blood, and they pursued it." In October of 1658, the measure finally passed, 13 to 12.

A year later, William Robinson and Marmaduke Stevenson and Mary Dyer became the first **Quakers** to be condemned under the controversial **statute**. All three **Quaker missionaries** previously had been **banished** from Massachusetts Bay; then they had returned precisely to "look the bloody Puritan law in the face."

Robinson was the first to die. Next came Stevenson. Then Mary Dyer climbed the **scaffold**. The hangman placed the blindfold over her eyes, the rope around her neck.

"Stop!" shouted a voice in the crowd. "She is **reprieved**!" Officers rushed forward and took her down.

The General Court had planned this tactic when they sentenced Mary Dyer to die. They hoped to regain the favor of the crowd as well as to frighten her from challenging the anti-**Quaker** law again. Once more, Mary Dyer was **banished** from Massachusetts Bay. A half-year later, she returned. This time she marched to the gallows, once more to the rumble of drums, and straight-away hanged.

Some words are in bold face type. You may want to work with students using these, and other words contained in this reading that may not be in the student's vocabulary. The highlighted words follow:

scaffold	hanging platform
Quakers	religious community persecuted in England; came to America settling in Pennsylvania founded by William Penn, a leading Quaker
nonconformists	persons who do not agree with established policy;
tithe	religious contribution, usually 10 percent of a person's income
doctrine	religious belief
banish	to expel or send out
statute	law
missionaries	religious teachers, people who spread their religious beliefs to others
reprieved	pardoned; to stop an execution

Appendix IV-6

The Frame of the Government of the Province of Pennsylvania in America, 1682

The colony of Pennsylvania was set up in 1681. In the following year, William Penn set up a government that included his belief in the right of people to be free to practice a religion of their own choice.

Article XXXV. That all persons living in this province who confess and acknowledge the one almighty and eternal God to be the creator, upholder, and ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no ways be molested or prejudiced for their religious persuasion or practice in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place, or ministry whatever.

Article 35. All persons living in Pennsylvania who believe in one God who is the creator and ruler of the world, and who are bound by their conscience to live in peace in the colony, shall in no ways be bothered or face prejudice for their religious belief or in the practice in of their faith and worship, nor will they be forced at any time to attend any other church or to pay for the support of any religious group.

William Penn's Letter to the Delaware Indian Chiefs, 1681

London, 18 October 1681

My Friends,

There is one great God and power that cause has made the world and all things therein, to whom you and I and all people owe their being and well-being, and to whom you and I must one day give an account for all that we do in this world. This great God has written his law in our hearts, by which we are taught and commanded to love and help and do good to one another, and not to do harm and mischief one unto another. Now this great God has been pleased to make me concerned in your parts of the world, and the king of the country where I live has given unto me a great province therein, but I desire to enjoy it with your friends, else what should the great God say to us who has made us not to devour and destroy one another, but live soberly and kindly together in the world.

Appendix IV-7

The Old Deluder Law, 1647

In 1642 the General Court of Massachusetts passed a school law which required families of the colony to educate their children. In 1647 the General Court passed a second school law which came to be known as the "Old Deluder Law."

It being one chief project of Satan to keep man from the knowledge of the scriptures, .. and so that learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting our endeavors:	It is the chief project of the devil to keep man from the knowledge of the Bible. So it is important to make sure that learning is not lost. The Lord will help us in our efforts:
It is therefore ordered that every township in this jurisdiction, after the Lord has increased them to the number of 50 householders, shall then forthwith appoint one within their to..n to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general	It is therefore ordered that every town in this community when its population has increased to 50 citizens, shall appoint one person in the town to teach all children to write and read. His salary shall be paid either by the parents or guardians of the children, or by the people of the town.
And it is further ordered that where any town shall increase to the number of one hundred families or householders, they shall set up a grammar school, the master thereof being able to instruct youth so far as they may be fitted for the university: and if any town neglect the performance hereof above one year, then every such town shall pay five pounds per annum to the next school till they shall perform this order.	And it is further ordered that when any town increases in size to one hundred families, it shall set up a grammar school. The teacher will instruct the children so that they may be ready to go to the university. If any town does not establish a school in one year then that town shall pay five pounds a year to the nearest town that has a school. They will pay this amount each year until that town sets up its own school.

source: Annals of America, Vol. 1, page 184.

Appendix IV- 8

Lord Baltimore's Instructions to Maryland Settlers, 1633

Lord Baltimore received the right to set up a colony from the King of England who was the head of the Anglican Church. Although he was given permission to have Catholics settle in the colony, he could not prohibit Protestants from also coming to Maryland Before the colonists set sail, Lord Baltimore, who remained behind, gave instructions to his governor and officers who would be in charge of the colony.

His Lordship requires his said Governor and Commissioner that in their voyage to Mary Land they be very careful to preserve unity and peace amongst all the passengers on Shipboard, and that they suffer no scandal nor offense to be made, by them, in Virginia or in England, and that for that end, they cause all Acts of Roman Catholic Religion to be done as privately as may be, and that they instruct all the Roman Catholics to be silent upon all occasions of discourse concerning matters of Religion; and that the said Governor and Commissioners treat the Protestants with as much mildness and favor as justice will permit. And this to be observed at Land as well as at Sea.

I require my governor and commissioner that during the voyage to Maryland they are to be very careful to make sure there is peace among all passengers. They are to permit no scandal or offense either here in England or in Virginia. To make sure Catholics do not cause any trouble, they are to make sure that all their religious activities are to be private as much as possible. They will tell all the Roman Catholics not to talk about religion with Protestants. The governor and his officers are to treat the Protestants with as much kindness as justice will permit. This is to be done on land as well as during the sea voyage.

Appendix IV- 9

The Maryland Toleration Act, 1649

...Be it...ordered and enacted, by the Right Honorable Cecilius, Lord Baron of Baltimore, Absolute Lord and Proprietary of this province, with the advice and consent of this General Assembly, that whatsoever person or persons within that province and the islands there unto belonging shall henceforth blaspheme God, that is, curse Him, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity-the Father, Son and Holy Ghost--...or shall use or utter any reproachful speeches, words, or language concerning the said Holy Trinity...shall be punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and his heir....

And whereas the enforcing of the conscience in matters of religion has frequently fallen out t be of dangerous consequence in those commonwealths where it has been practiced, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and amity among the inhabitants thereof, be it enacted...that no person or persons whatsoever within this province... professing to believe in Jesus Christ, shall...be in any way troubled, molested, or discountenance for or in respect of his or her religion, nor in the free exercise thereof within this province...nor in any way compelled to the belief or exercise of any other religion, against his or her conscience....

...It is ordered by the Right Honorable Cecilius, Lord Baron of Baltimore, Absolute Lord and owner of this province, with the support of this General Assembly, that anyone living within this colony and its islands who shall use curse or swear, or deny that Jesus Christ is the savior and Son of God, or shall deny the Holy Trinity- the Father, Son and Holy Ghost- or shall, in any way, speak against the Holy Trinity, shall be put to death and all their property will be taken away from them and turned over to me and passed down to my children.

Making people believe in one religion has proven to have dangerous results in the colonies where it is practiced, and to make sure that there is a peaceful government in Maryland, and to support love and friendship among the people of this colony, it is thereof, made into law that absolutely no person or persons living in Maryland who believes in Jesus Christ, will be in any way troubled, mistreated, or embarrassed because of his or her religion. No one will, in any way, be forced to believe or practice any other religion, against his or her conscience....

COLONY	DOMINANT RELIGIOUS VIEWS	LEADERS
Virginia		
Massachusetts		
Rhode Island		
Maryland		
Pennsylvania		

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